

EXODUS:

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The DECEASE of Holy Men and
MINISTERS,

Consider'd in

The Nature, Certainty, Causes, and
Improvement thereof.

A

SERMON

Preach't Sept. 12. 1675.

By occasion of the much lamented Death
of that Learned and Reverend Minister of Christ,

Dr. LAZARUS SEAMAN,

Late Pastor of *Albhallows-Bread-street, London.*

By WILLIAM JENKYN, late Minister of the
Gospel at *Christ-Church, London.*

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THE SECRETARY OF THE

NAVY DEPARTMENT

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TO THE SECRETARY OF THE

NAVY DEPARTMENT

EXODUS:

OR,

*The Decease of Holy Men and Ministers
considered, &c.*

That *single* dissuasive from this my undertaking, the Insufficiency (I mean) of my *dwarfish* endeavours to reach the *height* of Doctor *Seamans* Worth, and so to add any honour to his venerable memory, was easily overcome by a *double* inducement to this present Performance ; First, the *dying desire* (to me the *command*) of my dear and deceased Friend : Next, the *importunity* of his afflicted and affectionate Flock, for my performing of this last respect, which so deservedly I owe to their late Learned and Reverend Pastor. If the Angels lately carried him (as they carried *Lazarus*) from all his

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fores and sorrows, into the bosom of a sweet and quiet repose, how can you or I deny a short endeavour severally to bear our parts in bearing up his memory, who had not only the attendance of *Angels* when he dyed, but the title of an *Angel* while he lived, conjoin'd with those (not titular, but) real, yea raised endowments, which the tongue of an *Angel* is much fitter than mine to set forth in their due and genuine perfection. But as I never did, so now I much less do delight in *Preface* or *Apology*, perceiving that probably I may thereby raise your sorrow to that excess, which may hinder your attendance upon a more useful Subject, which you may find presented to you in the

2^d *Epistle of Peter*, ch. 1. ver. 15. in these words,

Moreover I will endeavour, that you may be able after my decease, to have these things, always in remembrance.

Divine Exhortations and holy Instructions propounded to us, are in *Eccles.* 12. 11, said to be as Nails; but such is the hardness of our hearts, that as Nails for

for their more easie entrance and piercing, are often dipt in oyl, and after always driven with many knocks, and strokes, and blows; so *holy Exhortations* must be dipt in the sweetning and suppl'ing love of the *Exhorter*, and set home besides by strong and forcible reasons and arguments, to make them prevalent and penetrative. This blessed Apostle *Peter*, giving to those Christians to whom he wrote that great *Exhortation* of progressiveness and proficiency in holiness, plainly observ'd this way of *Exhortation*; First, he dips the *Nail of Exhortation* in the oyl of *love* and *sweetness*, v. 12. Telling those Christians to whom he wrote, that he granted they were knowing persons, and that they were *established in the present Truth*; he yields that they were already both *informati* & *confirmati*, as *Gerard* speaks, *informed* and *confirmed* in the truth; acknowledging what they had, that so they may the better admit what they needed; hereby he yet insinuates, that though they knew the truth, yet their memories needed refreshment; though they were establish'd, yet by reason of their inward corruptions and outward temptations, they might want further Confirmation. In a word, the Apostle to win acceptance to this *Exhortation*, tells

tells them in effect, That he doth not lay the first Colours, but only refreshes and washes them over again. Secondly, As the Apostle dips the *Nail* in the *oil of love*, so he strikes it home with the *blows of forcible arguments and persuasions*; and the first argument is laid down in *ver. 12*, in the word [*wherefore*] *Wherefore*, says he, *I will put you in remembrance*. But wherefore was that *wherefore* put down? The force of it lies thus, Because by your progressiveness in Grace, proficiency in Holiness, there will be a more *abundant Entrance* made for you into the Kingdom of our Lord and Saviour Jesus Christ: As if he had said, If you have but a *little* grace, though you may get into Heaven, yet it will be more *difficultly* and *creepingly*; but if you go with a full measure of Grace, with proficiency in Holiness, by adding one degree of grace unto another; then there shall be an *abundant entrance* made for you into the Kingdom of Christ. As when a *mean* and *ordinary* person comes to your Houses, 'tis enough to open the *Common-wicket*, or the *lesser-door* for his admission: but if there come some *Prince* or *great Person* to visit you, then you set open the *great Gates* for his Entrance; then you make an *abundant Entrance* for him. So
here,

here, if you will be great in Grace, eminent in Holiness, high proficient in Obedience, then there shall be *abundant entrance* made for you into the everlasting Kingdom of our Lord Jesus ; Then says the Apostle, you shall go into Heaven with more assurance of the Love of God, with the more confidence and courage ; then you shall go even with joy, unto Eternal Joy.

The second Motive is the *meetness and fitness* of him to give them this *Exhortation* to progressiveness and proficiency in Holiness, and that is in *ver. 13*, *I judged it meet*, *Διανοητικὴν ἡγήσασθαι*, that is, in regard of my Office, of my Place, being a *Minister*, an *Apostle*. It was not enough for this blessed man to have the title of an *Apostle*, unless he did by a correspondent carriage answer that Title by endeavouring the welfare of his people.

The third argument is taken from the *opportunity* that still he had to exhort them, laid down *ver. 13*, *I am yet*, says he, in the body, *in my tabernacle* ; I have not yet put it off, and therefore I must take my present opportunity ; and because yet I have time, I will make use of it.

Fourthly, The next argument to quicken them to proficiency in Holiness, is, from the

nearness of his Death, ~~indition tū exarēat~~, laying off of my tabernacle is near, q. d. therefore I will bless you before I die ; the less our time, the faster must be our working : short seasons require quick services : the smaller quantity of paper we have to write in, the closer must be our writing. And the Apostle confirms the nearness of his death from the declaration of Christ himself, that you have in John 21. 18, When thou shalt be old, says Christ, another shall gird thee ; meaning, he should die a violent death by Crucifixion ; and because Christ shew'd him that this should be when he was old, Peter finding himself now in years, could not but judg this prediction would shortly be fulfilled.

The fifth and last argument is in the words of my Text laid down in *ver. 15, Moreover, I will endeavour that after my decease you may have these things always in remembrance ;* and the argument intended in these words to set home the *Exhortation*, is his desire to benefit their Souls *after his death ; After my decease.* In the whole Verse we may most clearly take notice of these two parts :

1. The Apostles *diligence, I will endeavour*
and do, I will endeavour with all my might,
with

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with all my Sollicitude, with all readines and forwardness, with the utmostness of my endeavours I will put forth my self, that you may think of the Truths in which I now instruct you after my *decease*. That's the first part of the Text, his *Diligence*.

2dly, There's contained in these words the Apostles *design*, which was, that they might *have these things always in remembrance*, even after his *Decease*. In which I note principally these two things: The first is that *Duty* he designs to put them upon, viz. *the having these things always in remembrance*: (My discourse upon which words I intend shall be the work of the Afternoon).

2dly, The *time* when he did desire to have these things in their Remembrance, and that was after his *Decease*. These words then after my *Decease*, I shall only by Gods assistance at this time insist upon, and I shall handle them under a threefold Consideration.

1. As giving us an apt and suitable Title of the death of the Saints, it is called a *Decease*.

2dly, As discovering the *lot* of *Peter*, a great and famous Servant of Christ, and a blessed Apostle, even he among the rest of the faithful was likewise to have his *Decease*, my *Decease*.

B

3dly,

3dly, As intending the *time* and *season* of his desires to benefit the Souls of these Christians, that was *after* his decease : 1. *Decease*, 2. *My* decease, 3. *After* my decease.

I shall speak of these three particulars (God willing) in their order : And

1. Of the first of these, the *apt and fit* Title of Death, it is called here a *Decease*, in the *Greek* it is *αἵρεσις*, which signifies properly a *departure or going away*; and it is observable, that when Christ was upon the Mount of Transfiguration, and that *Moses* and *Elias* spake concerning his *decease*, Luke 9. 31, the same word *αἵρεσις*, is there used; and that *Peter* was then in the Mount with Jesus, who here also calls his death his *αἵρεσις*, or his *decease*: And in both places there is a clear allusion to that *Exodus* or *departure* of the Children of Israel out of the land of *Egypt* towards *Canaan*, in regard whereof the second book of *Moses* is called *Exodus*; the former part of the book of *Exodus*, containing a full description of the manner and means of the departure of the people of *Israel* out of *Egypt*. And Heb. 11. 22, when *Joseph* made mention of the departing of the Children of *Israel* out of *Egypt*; in the *Greek* it is, *Joseph* made mention

tion of the *Exodus*, of the going away, or departing of the Children of *Israel* out of *Egypt*; so that this *Exodus* or *decease* in the Text, is a clear allusion to that *Exodus*, that departure of the people of God out of *Egypt* to the Land of *Canaan*. Nor is this my opinion alone, for *Grotius* upon my Text expresseth himself fully for it in these words, *hic exitus figuratus per illum ex Aegypto*: This departure here mentioned by *Peter* was figured by that *Exodus* or departure out of *Egypt*; and *Brugensis* tells us upon the words, *Luke* 9. 31, where it is said that they spake of Christs *Exodus*, or departure, That there is an allusion to the *Exodus* of the people of *Israel* when *Moses* led them out of *Egypt*; so likewise *Cyril*, and others. And *Gerard* upon the Text tells us, the Antients were wont to call death an *Exodus*, a departing out of the body to the Heavenly Countrey, the Heavenly *Canaan*.

The first Observation then is,

There is a lively resemblance and similitude between the Exodus, or departure, of the Children of Israel out of Egypt, and the Exodus, or departure, of a Saint out of this Life.

In the prosecution of this Meditation I shall, 1, Explain it. 2dly, I shall give you a brief application of it, it being not that which I

design to insist upon. There are these three suitable resemblances between a Saints *Exodus* or departure when dying, and the *Israelites Exodus* or departure out of *Egypt*:

1. Considering from *whence* the *Israelites* went when they went from *Egypt* into *Canaan*. 2dly, Considering what *way* they went. 3dly, Considering to what *Countrey* or place they went.

1. From *whence* the people of *Israel* departed when they went: Take it in three particulars: 1. It was a *strange Land* from which they went, *terra aliena*; so a *strange Land* is called, *Exod.* 2. 22. ארע נכריה, and *Egypt* is called, *Gen.* 15. 13. ארע לא להם, a *Land* not their own. *Israelites* are oft said to be *strangers* in the *Land* of *Egypt*, *Exod.* 22. 21, *Lev.* 19. 34. *Deut.* 10. 19. and in allusion to this it is thought, that the people of *God* are so frequently in *Scripture* called *strangers*, *Heb.* 11. 13. They confessed themselves to be *Pilgrims* and *strangers* upon the *Earth*. *Psalms* 119. 19, I am a *stranger* upon *earth*. 1 *Chron.* 29. 15, We are *strangers* and *sojourners*, as were all our *fathers*. I beseech you as *Pilgrims* and *strangers*, 1 *Pet.* 2. 11. Abstain from *fleshy lusts* that fight against the *Soul*. And the people of *God* that depart here

out

out of the Egypt of this World, very fitly may be called *strangers upon earth*, because of their *distance* from their Relations: they are now absent from their Father, their dearest Friend; they see him *not as he is*; He oft-times hides his face from them in seeming displeasure: they are far from their *elder-brother* the Lord Jesus, *Phil. 1. 23*. They desire *to depart that they may be with him*. While in the body we are *absent from the Lord*, *2 Cor. 5. 6*. *Him having not seen*, *1 Pet. 1. 8*. And further, they are absent from their *Countrey*, which is Heaven; that is *patria juris*, though the Earth be *patria loci*: the Earth is their Countrey here for *place*, but Heaven is the Countrey that they are designed for, that they of *right* belong to, and long for; that they love to hear from, and towards which they daily walk. And they are *strangers*, because in their *dispositions*, *company*, *language*, *diet*, *apparel*, (I mention all these in a *spiritual* sense) they *differ* from the world. As to their *disposition*, that's heavenly; they are born *from above*, they have a heavenly Principle; those among whom they live are earthly in their inclinations, they *savour* and *mind* only *earthly* things. Saints love not the *company* of

of the wicked as wicked ; they love it as Physicians, not as Companions ; their *delight* is in those that belong to their heavenly Country. As to the *Language* they speak, 'tis wholly heavenly, the Language of *Canaan* ; and here they are in the midst of a people of a *strange tongue*. Their *Diet* differs, the Earth is the worldlings food, he swallows it as in *Job*, *Job* 39. 24, 'tis said of the horse, he *swallows* the *ground* ; but the godly feed and live upon the *Word*, and in that upon the flesh and Blood of *Christ*. They differ in their *Apparel*, Saints *put on* the Lord *Jesus* his righteousness as *imputed*, and his grace and holiness as *imparted* to them ; but the wicked are clothed only with the defiled and defective rags of their own righteousness, and the deformities of the old man, and corruption.

2. When the *Israelites* departed from *Egypt*, their *Exodus*, or departure, was *e terra afflictionis*, as 'tis call'd *Gen.* 41. 52. from a *troublesome* and afflicting Country ; therefore Scripture frequently speaks concerning their *afflictions* in *Egypt*, *Exod.* 3. 7, their being *bond-men* in *Egypt*, *Deut.* 6. 21, concerning the murder of their Infants in *Egypt* ; concerning their
iron

iron furnace in Egypt, Dent. 4. 20. called an iron-furnace, because much employment of the *Israelites* was spent in the melting and mollifying of iron, which doubtless was the forest and hottest work ; and a little before they went away, their bricks were doubled, their burthens were increased ; in one word, the *Egyptian* cruelties were extended to the very highest pitch of extremity. And when the people of God go out of the world, is not their *Exodus*, their departure, from an *Egypt* too in this regard ? It is a troublesome, hating, persecuting world that they depart from. *Mundus turbatur, & amatur*, the world is troubled and troublesome (saith *Austin*), yet too much lov'd ; and God makes the place of our distance from heaven an house of bondage and trouble, lest we should make it the place of our delight. 'Tis better for Gods *Israel*, that *Egypt* should be a house of bondage than hospitality ; and God will have his people afflicted in it, that they may not be infected with it, and say, *it is good for us to be here*. When the people of *Israel* were coming into *Egypt*, how kindly did *Pharaoh* entertain them ! how welcome were they to the *Egyptians* ! but when they went out from thence, how were they per-

persecuted! When the people of God are looking towards the world, and seeming to comply with it, then they shall be respected; but when they will leave it in their deportment and practice, then they are hated. 'Tis good that *Egyptians* should hate *Israel*, that they may not hurt them. When the world is most kind, 'tis most corrupting; and when it smiles most, it seduceth most. Were it not for the bondage of *Egypt*, we should too much delight in the Idols and Onyons of *Egypt*.

3. When the *Israelites* departed out of *Egypt*, they departed *e terra prophanā*, out of a wicked idolatrous sinful Country; therefore you so often read concerning the idols of the *Egyptians*, the gods of the *Egyptians*, *Jer.* 43. 12. *Jer.* 46. 25. and particularly you have mention made, *Josh.* 24. 14, concernig the people of *Israel*, their serving the *gods of the Egyptians*, which doubtless they did too frequently when they were amongst them; so you read concerning the *whoredoms of Egypt*, *Ezek.* 23. 8. And is not this as the world that we are leaving, the *Egypt* from which we are departing, when we are dying? The whole world, says the Apostle, *lies in wickedness*, like a Swine in the midst of the mire, wallowing and tumbling, immersed

immersed in all kind of lewdness and profaneness, and it is called therefore, *this present evil World*, Gal. 1. 4. And the truth is, the people of God while here they abide, are too ready in this *Egypt* to learn the Language, and imitate the sinful practises of *Egypt*. Water, though never so pure, running through a Brimstonny or Allomy Myne, will have something of the savour, tang, and tast of it; And the people of God, as frequently we see, and should sadly observe, although they are holy, purified and cleansed, yet running through the Myne of a sinful, profane World, have too great a tang and savour of its Impiety. I doubt not but the people of *Israel* learned their Idolatry of worshipping the golden Calf, of the *Egyptians*, who worshipped such Idols. Thus you see from whence the *Exodus*, or departure, of the *Israelites* was, it was from *Egypt*, that carries too great a resemblance to the World, which the Saints leave when they die.

2dly, What was the way of the *Israelites* departing out of *Egypt*? It was through a *red-Sea*, a kind of *living-death* in appearance, or *sepulcher*, wherein they expected every moment to be swallowed up, *Pharaoh* also pursuing of them. And the people of God must pass to life some-

times through a red-Sea of Persecution and Bloud, as this great Apostle *Peter* did, according to the prediction that he had from *Jesus*, *Joh. 21. 18*; but always they must pass to life through death: there is no going any other way; till the fetters of the body be knockt off, the Soul cannot get up to God. Death must be the threshold of Life; we must be *absent from the body*, before we can be *present with the Lord*. This is, as the way of sins merit, so of Gods method. He writes death upon all things and persons, before he enlivens and raiseth them. Nor is the passage of the Saints through the red-Sea of Death, without a pursuing *Pharaoh*, the Devil with his Army of Temptations, who will ever disturb, where he cannot destroy; and pursue, though he cannot prevail; But blessed be Christ, who not only disappoints, but destroys the destroyer.

3dly, To what *Countrey* did they design to go when they departed out of *Egypt*? 'Twas to the Land of *Canaan*, thither they were tending and marching. And so likewise do the People of God, when they leave this *Egypt*, they go to a better Land of *Canaan* than that which is *earthly*, a Heavenly *Countrey*, an heavenly *Canaan*, though shadowed out, and typified

typified by the *earthly*. I shall open it to you in three particulars.

1. The Land of *Canaan* was *Terra Promissa*, it was a *Promised Land*; therefore *Neb. 9. 15.* it is there called the Land which God both promised and sware to give the *Israelites*: Their only Title to it was by Promise; God ow'd it to them no further than he had promised it to them: And the heavenly *Canaan* to which the dying Saints do go, is also a *Land of Promise*, *1 John 2. 25.* *This is the promise that he hath promised, Eternal life.* A Promise is a middle thing between Purpose and Performance: first there is the Purpose of God to save his People, his eternal Decree; then he promises it in the Gospel, then performs it after Death; and so great is the Love of God to a true *Israelite*, an *Israelite indeed*, that he will not stay till the day of performance comes, but shews his Love in promising, before the time of performance. And hence you read of the *promise of eternal Life*, *2 Tim. 1. 1.* *Heb. 9. 15,* the *promise of the eternal Inheritance*, and the Saints called *the heirs of Promise*; and hereby God both honours his own faithfulness in his peoples trusting him for Heaven, and tries his Saints sincerity, who embrace

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Gods Promises before the Worlds Performances ; and the Riches of the people of God on this side Heaven lies in this great Promise of Heaven. A Saint that hath a Promise of Heaven is richer than he is that hath all the Performances of the World.

2dly, The Land of *Canaan* to which the people of *Israel* went, was *Terra Sancta*, it was the *Holy Land*, and therefore it is called Gods *holy habitation*, *Exod. 15. 12* ; and *Hierusalem*, the beauty of the land of *Canaan*, the type of Heaven, is called the *holy City*, *Matt. 4. 5*. And therefore was *Canaan* an holy place, because that Land, God had separated from all Lands, to afford the visible tokens of his gracious presence in it, and to it, and to settle his Worship and Sanctuary in it for Communion with himself, and to have the *Israelites* that inhabited it, a *peculiar people*, and set a-part for his own Honour and Service. But much more may the Heavenly *Canaan* to which the Saints go when dying, be called a *Terra Sancta*, a *Holy Land* ; 'Tis separated and set a-part for the glory of a holy God, for holy performances, holy persons : The God of Heaven is Holy, Holy, Holy. All that live with him there, are holy ; only holy Ones enter there :

Holy

Holy Angels , Souls of *just men made perfectly* holy : Nothing *defiled* or *defiling* can there be admitted ; no sin, no Sinner , no more of unholiness is there, than of unhappiness ; sorrow and sin came , and shall go together : There, as all tears shall be wiped away from the eyes, so all sin perfectly washt away from the Soul : there shall neither be sin in the Soul, nor Sinner in the Company : as compleat an Holiness as God will, and we can desire.

3. The Land of *Canaan* was *terra desiderii*, so called, ארץ חמדה , Psalm 106. 24, a *pleasant* delightful Land , described to be a Land of *milk and honey* , and to have an affluence of all things desirable to sense , as Corn, Wine, Balm, Oil, Fountains, Pastures. But what a faint resemblance do all these carry to the pleasures of the Heavenly *Canaan* ? Here are the true, full and everlasting pleasures, fulness of joy, *pleasures for evermore* , Eternal satisfaction without any satiety and glutting. An Eternal fulness, and yet an eternal freshness of delights. All comforts are centred in God. All sweetness and delights meet in him. In him there's infinitely more than the Soul can want or wish ; and he is in heaven perfectly enjoyed
even

even to the utmost extent of the Souls capacity; but yet the Oyl will be infinitely more plentiful than the Vessels are capacious, which cannot hold all that oyl of joy that God can give out of himself. The people of God in Heaven, are said to *enter into their Masters joy*, for their joy cannot fully enter into them there. In Heaven there's that we call *enough*, a thing never to be had in this world; there is in that Life *mors desiderii*, the death of desire; and perfect joy is nothing but the cessation of all our wishes.

Use. The *Application* of all this, shall only be to counsel you, To labour that your *departure* out of this world may be an happy *Exodus*, or departure; as a going from the Land of Egypt, to a happy, an heavenly *Canaan*. And for the making this Counsel the more effectual, I'll present it to you in these four branches.

1. Be sure you be *Israelites*, otherwise there is no entring into *Canaan* when you depart hence. *Canaan* was a *Land of Promise*, but promised only to *Israel*; and for your entrance into the heavenly *Canaan*, there is no promise unless you be *Israelites*. Nor is it enough for you to be carnal *Israelites*, I mean only such

in regard of outward priviledges, and enjoyment of outward Ordinances. Outward priviledges put lust to no pain. The most eminent for priviledges are oft under the prevalence of corruptions : But you must be, as Christ speaks of *Nathaneel*, truly and *indeed Israelites* : Otherwise *Publicans* and Harlots enter into Heaven before a meerly nominal *Israelite*. How wotul is that Hell into which men fall by presuming of Heaven ! The *Valley of Vision* hath the heaviest burden. The deeper a ship is laden, even with Gold, the deeper she sinks. God is most dishonour'd by the sins of visible Professours ; by these the power of Godliness is oft most bitterly opposed. He that was *born after the flesh*, was the greatest persecutor of him that was *born after the spirit*. The priviledges of grace, without the grace of the priviledg, give no admission into Glory. True holiness only is the way to true happiness. No grace but tried grace enters into Heaven. Many of the *children of the Kingdom* shall be shut out of the Kingdom. He is not an *Israelite* who is one outwardly, but he is an *Israelite* who is one inwardly, *Rom. 2. 28.* The children of the flesh, are not the children of God, *Rom. 9. 8.* *Luk. 16. 25,* I read of
a Son.

a Son of *Abraham* in Hell. The children of *Israel* have oft been the children of the *Devil*. No promise of salvation is made more to the Member of a visible Church, unless he have a changed heart, than to an Heathen.

2dly, Take heed of *turning in your hearts*, back again into *Egypt*; many that went out of *Egypt* did not go into *Canaan*; the Holy Ghost tells us, how forward they were to return back into *Egypt*, *Numb.* 14. 3, 4. Turn not from your professions, imbrace not the *present world*, take heed of being backsliders; better you had never gone out of *Egypt*, than to turn back again into it. You must *hold it out unto the death*, if you would have a *Crown of life*; it is not he that *sets out first*, but he that *holds out last*, that shall be crowned.

3dly, Take heed of unbelief, distrust not the promises that God hath made, of entring into his rest. Unbelief was the killing, mother, murdering sin of the *Israelites*, they could not enter in, *Heb.* 3. 15, because of *unbelief*; no difficulties in the way, give a dispensation to distrust the promise of bestowing the happiness of *the end*. Unbelief is the sin that of all other discredits God, rejects mercy offered, hinders from Salvation,
puts

puts a necessity of destruction upon you ; other sins make us *obnoxious* unto death, but Unbelief makes us *opposite* unto life.

4thly, Think not of entring into *Canaan* without your *Joshua*, your *Jesus* ; there is no getting to the heavenly *Canaan*, but by him. He must be improved in these two regards :

1. As your *Conquerour*, one that is to conquer all the enemies you are to meet withall in your entrance into *Canaan* ; he only can overcome Death, Devil, Guilt ; it is he *who by death overcomes him that hath the power of death* ; he overcomes him by *price*, in satisfying the *Justice* of God ; by *force*, in the destroying of his *works* by his *Spirit* in the Souls of his Saints.

And 2dly, You must improve *Jesus* not only as your *Conquerour*, but also as your *Leader* to follow him ; they followed *Joshua* into *Canaan* ; *Jesus* must be our *Captain* as well as *Conquerour*. Follow him as your Example. If he be not your Pattern, he never procures your Pardon. You must follow him in the *way* unto *Canaan*, if you expect to follow him into the *blessedness* of *Canaan*. You must go *as he did*, if *whither* he did ; in the way of *holy walking*, yea in the

way of *suffering* ; if he will call you to follow him through mud and bloud, take up *your Cross* and follow him ; you must *suffer with him*, if you would be *glorified with him*.

Thus I have gone briefly over the first thing considerable in the *time*, when *Peter* endeavoured that they should remember his holy instructions : We have considered this *time* first, as giving a *Title* unto Death ; it is here called, a *Decease*, an *Exodus*.

2dly, We must consider it as discovering the lot of *Peter*, an eminent Apostle, an excellent Servant of *Jesus* in the Ministry ; and yet here he tells you of *his decease*.

The Observation shall be by way of question in allusion to the words of *Stephen*, *Acts* 7.52, *Which of the Prophets have not your fathers persecuted?* My Doctrinal Question shall be this : *Which of the Prophets hath not death removed?* Prophets ordinary, or extraordinary, Prophets before, and Prophets since *Christ*, all slain by Death, they are *deceased* ; says the Apostle *after my decease*. But why is it thus? Next to the will of God and the irrevocable statute of dying ; Take this fourfold account of the death of the Prophets :

1. Consider them as *Men*. 2. As *holy men*.
3. As *sinful men*. 4. As *Ministers of Jesus Christ*,

Christ, as Prophets; And upon all these accounts they must have their *decease*.

1. As *men* they are liable to a decease • their bodies are flesh and blood ; *we walk after the flesh*, (saith *Paul*) that is, as to the outward-man, and state of frailty & mortality, 2 *Cor.* 10. 3. Even they as well as you must mend their Cottages of Mortality once a day at least, to keep them wind-tight and water-tight, to preserve them from an untimely dissolution; these Lamps cannot burn and shine without your Oil; they are *earthen vessels*, as the Apostle calls them : *Peter* here twice calls his body a *tabernacle*, and that shortly to be laid off ; the word of Life is in the Mouths of your Prophets, but the Characters of Death are on their foreheads. *Isidore of Pelusium* his expression is very apt to this purpose , *Our dissolution*, saith he, *doth as it were run an equal pace with our framing*, or *making in the womb*, σύνδρομος τῇ συμπύξει κατάλυσις, as soon as you light a Candle, it is melting and declining, *Post genesin sequitur exodus*. Every man as *born*, is a *dying man*.; even *Adam* in his innocency, though he had a *posse non mori*, a power not to die; yet he had not a *non posse mori*: in regard of the originals of his body, and its matter, he had a remote power

of dying, he had the *principia resolutionis*, principles of dissolution, though in regard of his excellent Constitution and original Righteousness, but especially the ordination and Providence of God, he was in innocency immortal; but in our fallen-state as men, born, living, we are mortal, death is natural and necessary: We must die, not because we are sick, but because we live, *moriemur non quia egrotas, sed quia vivis.*

2. As they are *holy men*, Prophets must die.

1. They must be made *perfectly* holy, and they long to be so; but on this side the grave they cannot be so, they have indeed the *first-fruits of the spirit*, but yet the reliques of sin, *primitias spiritus, & reliquias vetustatis*: here they strive against sin, and yet do but imperfectly conquer it; in Heaven they are neither conquered by sin, nor have they the company of sin; therefore because they are holy men, that they may be perfectly so, and have the full crop after the first fruits, they must die.

2dly, Because they are *holy men*, therefore they must see God; God will not always be without their company, the least grace is too good to go to *hell*, and to stay always upon earth. *Enoch walked with God, and was translated*; of all the Patriarchs before the
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the Flood, he lived the *best* and the *least*; holy Prophets must die that they may go to the perfect fruition of God.

3. They must dye, because they are *sinful men*. Our Apostle *Peter*, that here foretells his decease, not more humbly than truly call'd himself a *sinful man*; *Depart from me, O Lord, I am a sinful man*. Sin makes all subject to the *stroke*, though not to the *sting* of death. God hates sin wheresoever he sees it. Christ must dye, if sin be but imputed; and all must dye, if sin be inherent. Though death be not unto the Saints a *curse* for sin, yet it is a *consequent* of sin; and blessed be God that it shall be the *cure* of sin.

4. They must dye, because they are *Prophets, Ministers of Christ*.

1. God oft takes away Prophets and Ministers, they have their *decease* to punish the *unprofitableness* and *unthankfulness* of their people, that never knew how to prize and value them in the time of their enjoying them. God puts out these lights, because you play the wantons with them. If you will be playing, when you should be working by the light, God sometimes righteously takes away the Candle, and lets you go to bed in the dark,

dark, without an enlightning Minister.

2. As they are *Prophets* they must dye; because they are oft as *Prophets persecuted* to death. A godly Minister is set in the *Forlorn Hope* of the Army of Christs Saints; wicked men oftentimes shorten their lives, and would not willingly let these lights burn to the socket, but would gladly blow them out before they are burnt out: Though (blessed be God) we cannot say with *Lorinus* the *Jesuit* upon the Text, who writes concerning the *Popes*, That in all their successions from *Peter* to the year 1625 (though he doth most falsely date the succession of the *Popes* from *Peter*) there never yet was one *Pope* that lived twenty-four years, (and truly he may well say so, many of them having hastned their deaths with poisons, others with their Murders, Sodomy, Incest, and other notorious Villanies, not to be named by a Minister of Christ in the Pulpit). Though blessed be God, I say, we cannot say that none of our Ministers have arrived to the age of 24 years in their Ministry; yet we must say, their Lives are commonly shorter than those of others, even in regard of that Antichristian fury principally bent against them, the edg whereof hath frequently cut the thread of their Lives;
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Persecutors have made faithful Ministers the very Butts of their shot of Opposition: The Thief hates and strikes at the Candle more than any thing; The Wolf is most angry with the Shepherd that defends the Flock, witness the rage of the Devil in all places and ages.

3. They must die as *Prophets*, Ministers, because there is no other way so fit for wicked men themselves to praise and prize them, as by their dying. While godly Ministers Lived, though they were the marks of all the Obloquie and oppression of wicked men; yet when dead, even the wicked themselves will give them a good Report. You read of the *Sepulchres of the Prophets*, that the *Pharisees* garnished; when they were alive, they persecuted them, but after their deaths they garnished and adorned their Sepulchres. And the truth is, a *dead* Prophet is commonly the only praised Prophet by a wicked man; when living, he reprov'd and roared against a wicked mans sins out of the Pulpit; then how did the wicked scorn him and scoff at him; but when a faithful Minister is gone, and the Sinner sees him quiet, and hears him say nothing against his Impieties, for fashion-sake at least he will give him the good word of the Age and Countrey. When *Sampsons*

Lion.

Lion was alive and roared upon him, *Sampson* rends and tears him; but when the Lion was dead, then *Sampson* takes Honey out of him, and counts him a creature of sweetness: so a dead Prophet shall be counted sweet, when alive he was the bitterest and most displeasing person in the World to a Sinner.

4. They must die as they are *Prophets*, because perhaps their *own Friends* have idoliz'd them, and put them in the room of God, who *can*, though ordinarily he *will* not, do his work without them: God uses Tools, not to help *him*, but to make *them* helpful; he will not have the Servant advanced above himself, nor the man above the Master; the way to be *without* Ministers, is to think you *cannot be* without them: the Sun needs not the *Glow-worm* to give it light, nor doth God need the Minister. God doth nothing *with means*, but he can do the same *without* them: there was *Light* before there was a *Sun*.

5. As *Prophets* they must dye, for they are to receive a *Prophets reward*, a *Crown of glory* that *fadeth not away*, as the Apostle expresses it, 1 *Pet.* 5. 4. & 2 *Tim.* 4. 7, 8, a *Crown of righteousness*. This is their working-time, it is not the

the time of their reward. The righteous Judge will shortly pay them; they *labour in the Lord*, and therefore *dye in the Lord*, and their work is not *in vain in the Lord*. My *labour is with the Lord* (saith the Prophet). They are a *sweet savour unto God*, *in them that perish*. Their labour for the Lord, is to be recompenc'd by their enjoyment of the Lord. Come well done good and faithful Servant, enter into thy Masters joy, shall one day be the *Euge*, the Recompencing-expression of Jesus Christ to his faithful Ministers. They serve the best Master, who gives them the *best work*, the *best wages*, and is the only Master that gives *strength*; and though he *gives it*, he *rewards* it after he hath given the *strength*, and the *heart* to use it.

6. As *Prophets* they *die*, because God will often have them *preach* by their *death*, whether violent or natural. I admired Doctor *Seaman* more in a sick-Chamber, and on a Death-bed, than ever I did in the Pulpit; how audibly did he read the Lecture of *Patience*, when he had pains, as he himself wrote, *as great as flesh and blood could bear*! even then, I remember not that by any gesture or groan he exprest any dislike of Gods dealings! God

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will break the Box of a godly Ministers body, that so the fragrant Perfumes of his Ointments, his Graces and Faith, may breathe out when the Box is broken. I add,

7. They must *die* as *Prophets* and *Ministers*, because often the labour of their Ministry *shortens* their days ; they spend their Oil in giving you light ; like Clouds they dissolve themselves by dropping upon their too-often barren Hearers. Nothing wearies and weakens the body more than Study. I have look'd upon other Callings, as Recreations to the Calling of a studious Minister, that labours in hunting , before he brings you Venison. A Knife is *always* better and *often* more worn by use and cutting, than by lying still and rusting. Doctor *Whitaker*, that Learned and famous Servant of God in his Generation, (who for Learning, Orthodox parts, and Zeal, was the *terror* of *Rome*, and Ornament of *England* , sometimes Master of *St. John's* in *Cambridge* ; of whom *Bellarmino* himself said, having his picture hung up in his Study, Though he was a *Heretick* , yet he was a *learned Heretick*) ; This blessed *Whitaker* was so painful a Student , and sat up so late in Nights at Study, that he said of himself when
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he felt his strength decaying, and his sickness encreasing, He would willingly part with all that Learning that ever he got by Candle-light, upon the condition he could recover that strength and health that he had lost by Candle-light. The Prophets shorten their *time*, to bring you to *Eternity*. The Application follows; and it shall be by way of, 1. Advice, 2. Comfort.

1. By way of Advice; 1. If the Prophets have their *decease*, Then they should labour while they may, they should work apace, they shall not do it long. *Peter* knowing that the putting off his *tabernacle* did approach, was the more vigorous in his Pastoral endeavours, *v. 14*. 'Tis most incongruous for a Minister to be sure that he cannot *live*, and yet so lazy that he will not *preach*; Let him take heed lest he be so guilty that he dares not *die*; What a shame is it that some called Ministers have a greater *plurality* of Livings than they can promise to themselves of days to live in? No preaching in the Grave, unless *Silence* preach, which I wish that of this Great Divine may do.

2. Magistrates should labour to keep up and encourage a Succession of Learned and laborious Ministers; so far should they be from persecuting, opposing them, and drying up their

Oil of Maintenance, that they should encourage and highly honour them, not only for their works-sake already performed, but that they may perform it still; and not only give them a *liberty* to preach still, but a *liberal Maintenance* for preaching. A Magistrate as well as a Minister should endeavour that *Sanctity* should be transmitted to Posterity.

3. People should improve their Ministers if they must have a *decease*; You have but borrowed your Books, therefore you had need read them the faster. Walk *while it is light*; let not your Minister go till he *hath blessed you* with some spiritual Blessing; shorten not his Life with grief for your unprofitableness. You tear your Books apace, and wear out your Ministers; for shame learn your Lessons.

4. If Ministers have their *decease*, May those that *succeed* them in *place* endeavour to succeed, yea, to exceed them in *worth* and ability. May that expression of the Antient here take place: *Cum fortes ad præmia vocat, debiles ad certamina roborat; Cum istos suscipiendo remunerat, hisce laborum vires quas remuneret, subministrat*: When God Crowns some for working, may he strengthen others for their work. May we never be miserable in having Reeds
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in the room of Pillars: And may you of this Congregation with Wisdom and unanimity make choice of *such a person* to succeed Doctor Seaman, as may so fill and become his Pulpit; that if possible you may be sensible of a *change* rather than a *loss* by Doctor Seaman's decease.

5. Must Ministers *die*? Pray for them to him that hath the power of Life and Death. It was Paul's great Prayer to be pray'd for; 'Twas through Prayer that he trusted to be given to them, Phil. 2. 2. 'Twill be your deserved trouble when your faithful Ministers die, that you while they lived pray'd no more for, and profited no more by them (and these two have a common Conjunction): Prayer is the mean to get Ministers when we want them, and to keep them when we have them.

6. Must Ministers die, Maintain them while they stay. The unkind World *storms* them, do not you *starve* them, or hinder them from Studying by your neglecting to supply them. I neither speak, nor have *cause* to speak in this kind for my self: but for my Brethrens-sake, I cannot be silent. Make that Proverb cease; London loves a Cheap Gospel. The best of Ministers *walk in the flesh*; acknowledg this as your
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priviledg, but such as points to your *Duty*. If they die, let not your penuriousness be the disease of which they die. Consider they will not long be chargeable.

7. Lastly, Must the *best* of Ministers dye? Be willing *to follow them*. The sweetest Flowers wither soonest. God takes away the best of his Servants, his *Enochs*, often hastily; why do we love so much then to linger behind? We should like the world the less *while* we stay, and the less *to* stay in it, because holy men and Ministers so speedily forsake it. We delight not in a room without furniture, nor in an house that hath only naked walls. Sanctity is the best furniture of *souls*, and Saints of *places*, both for *use* and *ornament*; why do we then love so much to stay, when they are taken down? And of all others, we Ministers (methinks) should be most willing to follow our Brethren, and dear Companions in the Ministry, by long acquaintance, frequent and indearing visits, sweet innocent chearfulness, fraternal counsels, learned debates, prayer, yea promises and re-promises of prayer, of late so nearly linkt and intimately twisted to and with us. Sometimes, methinks, when I recall (*them* I cannot) the *memories* of the great Gouge and Gataker, the
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holy and delightful *Whitaker*, the prudent *Calamy*, that man of Prayer *Ash*, and of Tears *Nalton*, that sweet name and man of affection *Love*, whose great *love* to me was match'd with nothing more than my *fidelity* to him (and I would kiss even the feet (though else I perfectly despise the tongue) of Calumny, would they be, which yet they never durst be, the bearers to me of the least proof to the contrary); also of learned *Cranford*, true-hearted *Taylor*, victorious *Vines*, laborious and upright *Jackson*, richly adorned *Drake*, who knew every thing better than his own rare accomplishments; *Marshall* that Master in the art of preaching, *Burroughs* another great ornament of the Pulpit, judicious and painful *Caryl*, that great Pattern of industry and sanctity, Doctor *Wilkinson*, and now lastly the profound Doctor *Seaman*: When (I say) I recall the *memories* of these now blessed Worthies, I am ready to say, Lord, why do I long no more to get among them ! and yet what are these to *Jesus Christ*, for drawing out my affection and longings for Heaven ! in whom are centred all the excellencies of these, and of all those millions of Saints that have been from the beginning of the world, that now are, or ever shall be ; and compared to him, are no more than the faint and feeble

feeble flame of the smallest Candle to the Sun when shining forth in greatest glory! and without whom, Heaven it self with all its other furniture of Saints and Angels, deckt with the most shining Attire of all their possible perfections, would be but as a sheet of Cyphers without a figure, and could entertain us only with pleasures, in the notion, and delights of meer Imagination.

2. I shall shut up this Point concerning the decease of godly Ministers, with but naming a second Use by way of Relief and Refreshment; For,

1. Though the Prophets of God do die, yet the *God* of those Prophets never dies: He is the *living God*, and *only hath immortality*. Though the Streams be dried up, the Fountain hath a constant fulness, out of which the faithful may draw all supplies of *Grace* and Comfort, by a due improvement of the Promises, and keeping up Communion with God, who obligeth us indeed to the participation of the Ministry when we may enjoy it; yet never tied himself from exhibiting to his people, even in the driest Wilderness, the sweetest and fountainous delights of special grace and goodness.

2. Though the Propets die, yet the *Souls*
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of the Prophets die not. Their *decease* is the *Exodus* or *departure* of their Souls to God, with whom they rest for ever after their short labours in this troublesome World. The *Jewel* is laid up in a better state, than when it was in the torn feeble Casket of their Bodies.

3. Though the Prophets die, yet (in a sense) the *sons* of the Prophets die not. There shall be successively a Ministry, and Ministers, to the end of the World. *Christ* hath promised to be *with* them, and therefore certainly they shall *be*, even to that period. His Ordinances shall continue *till the Lord come*, and therefore there shall *be* dispensers of them: He will have an *House* always, and therefore *Stewards* ever in it. Let the Devil and Antichrist rage and puff never so furiously, they shall never extinguish the light of the Ministry. Could they have accomplished that design, it had been done above a thousand years ago.

4. Though the Prophets die, yet their *memory* dies not: The fragrancy of their names like a precious Ointment breathes forth even *after*, yea, by the breaking the brittle boxes of their bodies. Their heavenly Instructions, or Writings, or Examples, at least live when they are dead. And thus this eminent Servant of *Christ* dies not.

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5. Though the *Prophets* die, yet their *Prophecies* do not die : Though they pass away as a *wind*, yet their words neither are but *wind*, nor pass away as such. Their word whereby they *convert* Souls, dies not as to the effect thereof, Grace in the Soul. Their *threatning* words for sin die not. *The Prophets do they live for ever ? Zech. 1. 5. But my words and my statutes which I commanded by my Servants the Prophets, did they not take hold of your fathers ? The Word of God*, even in this sense, may be said not to be bound, namely, to the abode of the *Prophets* upon Earth : Threatned Sinners shall know by feeling the Truth threatned, that *they have had a Prophet among them.*

3. In the third and last place we considered these words, *After my decease*, as intending the season designed by *Peter* for benefiting the Church, and that was *after his decease.*

And from this my third and last Observation is, *It is the Duty of the servants of God, especially Ministers, to endeavour that they may savingly benefit others, even after their deaths. The things that thou hast heard of me, commit to faithful men* (saith *Paul* to *Timothy*, 2 Tim. 2. 2.). Upon which words Reverend *Calvin* well notes : Here the Apostle shews, *Quantum sit sollicitus de*

de propaganda sana doctrina ad posteros, His sollicitousness, to propagate sound Doctrine to Posterity ; and that the Servant of Christ must not only *quamdiu vivit*, while he lives, labour to preserve the purity of Doctrine, *sed quam longissime ejus cura & studium se extendere poterit*, as far as ever his care and study should be able to extend. "The like some Learned men have observed upon 1 Tim. 6. 14. *Keep this Commandment without spot and unrebukable, until the appearing of our Lord Jesus Christ.* No faithful Servant of Christ is willing that the fruit of his Endowments or Employments should die with him , but that they may live when he is dead, for the furthering your Salvation ; that *Instructions* may abide with you to inform you, *Exhortations* to quicken you , *Examples* (if holy) to be imitated by you : his sufferings for the Truth to strengthen and confirm you in the Truth thereby sealed.

And this is their Duty, First, That thereby they may keep up the *name of God*, and promote his glory in the World. This we should desire may be done after our death, yea by it. It was excellent Counsel of Luther, *Disce mori ut vivat Christi gloria*, Learn to die that the glory of Christ may live. If Christ may increase, by

or after our decrease, our very diminution should be our Option; whatever makes Christ great, should please us. The end of living or dying is Gods glory; if living or dying *we are the Lords*, our living and dying should be to *the Lord*; we should *serve our generation*, that the generations after us may *serve him*.

2. Hereby the Servants of God best *provide for their own names*: 'Tis this that makes our names to be a sweet Perfume to Posterity, and gives them as much of Eternity as in this World they are capable of obtaining. The *rotting* of the name is a wicked mans Curse; and the preservation of our memories by doing good, is both a *Duty*, and a *Blessing*. As an useles, unserviceable person is dead while he lives, so service is that that makes us live when we are dead; and makes the places where we lived like the Civet-box when the Civet is taken out of it, to favour of our holy Endeavours when we our selves are gone from and out of them.

3. Thirdly, *Love to Souls* makes this a Duty; Regard to these must be lengthened beyond the length of our lives. A Servant of Christ must do good to as many as he can. 'Tis both his duty and disposition. *Paul* tells us,

us, the design of all his condescensions was, that he might *gain the more*, 1 Cor. 9. 19. No godly man needs or wishes to make a Monopoly of Heaven. Every Saint loves Company to Glory; he loves to be saved *surely*, but not *solitarily*. 'Tis this that should be the great motive to *writing*, to benefit others after our decease. The Pen hath (as one speaks) the greatest Auditories, and the advantage of leavening Posterity with Holiness; and it hath given the deepest wounds to Antichrist, and been the best Antidote against Heresies. 'Tis a holy Covetousness to crave the saving of many, both while we live, and after death. Besides, this is a kind of countermining of Satan, who after the death of able Instruments, labours most to pervert the Truth, and to subvert Souls. *After my departure* (saith Paul, Acts 20. 29.) *grievous Wolves shall enter in among you, not sparing the flock.*

4. Fourthly, The best in their life-time have done *too little* for the good of Souls. How small is the number of those we have brought to Heaven, compared with those, that for ought we know we have undone for ever by our sinful Examples, and *other encouragements to sin!* There may be several that shall be saved, who
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have occasioned the damnation of others by their sinful and scandalous carriages. The colder the Winter hath been, the hotter (say some) the Summer is like to be ; so the more benumbed and frozen our endeavours for saving of Souls , have been formerly , the hotter should our Divine Zeal be afterwards to save them : Never did a bad man do more against Christ than *Paul* did *before* his Conversion ; but never did a good man do more for him than *Paul* did *afterwards* ; *I would to God* (saith he) *that all that hear me were such as I am. As much as in me is,* (Rom. i. 15.) *I will preach the Gospel. I will gladly spend and be spent,* 2 Cor. 12. 15. *The grace of God was exceeding abundant in that faith and love,* 1 Tim. i. 14. which answered, the former to his *infidelity*, the latter to his *persecution*.

5. Fifthly, The *reward* that godly men and Prophets expect is *Everlasting*. It shall last longer than their longest usefulness can do ; their Crown shall never fade away. Why then should their helpfulness to Souls be short upon earth, since their happiness in Heaven shall be perpetual ? And 'tis the opinion of some, That the Saints in Heaven have an addition made to their happiness there, by the
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Conversion of every Soul that is converted by their means after their departure.

6. Lastly, In some regards they may do good to Souls *after their decease*, with *less disadvantage* than they could while living upon earth; for while here they lived, their *bodily presence and speech was weak and contemptible*; their outward man, their constant familiar converse with a people, made them the more neglected; But these hinderances after death are removed, people then being ready to entertain more honourable thoughts of them, than when they lived. Every advantage for doing good should be embraced. The higher thoughts any have of us, the higher thoughts we should labour, that thereby they may have of Christ. *Paul* his *bodily presence* was despicable; but how greatly have his *labours* benefited Posterity!

I. For the Use of this Point.

I. Heinous is the impiety of those who so *live*, that they do more hurt to Souls *after their death*, than ever they did while they lived; whose practical immoralities, and heretical opinions, being transmitted to posterity, prove its bane and poyson. I might instance in *Arrins*, *Pelagius*, *Socinus*, *Arminius*, and other

Other Innovators, who by their Writings have perverted more, since they left the world, than ever they did by their tongues while they were in it; and what rebuke I give to Heterodox Writings, is as due to those Heterodox (by some so called) Practices of impiety, wherewith men are destructive to those who follow their Examples in after-ages. Our practices while we live, should be so holy and exemplary, that when we dye, we may not be asham'd to say, we desire that *after our decease these things may be remembred*. Who ever heard of any impure Sensualist, or any infamous for immoralities, to be so senselily impudent, as to say, *Let posterity have these things always in remembrance?* for by the same reason that they desire to hide their impieties in *secrecy* while they *live*, they will wish to bury them in *Oblivion* when they are *dead*.

2. If it were the duty of the now deceased Saints while here they continued with us, to endeavour the spiritual welfare of those they left behind them, by what they were, and did; 'tis doubtless *our* duty who are Survivors, to recall and recollect the Excellent accomplishments and performances of those deceased
Saints,

Saints, we cannot be benefited by them, if we be not mindful of them; nor will their worth be *imitated* by us, if it be not *remembred* by us; nor shall we bless God *the father of lights, and the giver of every good and perfect gift*, for giving gifts and Graces to men, unless we *acknowledg* their gifts and Graces; nor do we duly *encourage* our selves or others to endeavour the welfare of Posterity, if we observe not the honour that Usefulness hath reflected upon those that went before us. And we are wanting in our respect to the memory of deceased Saints, if we bury their *Names* with their *Bodies*; it being as true a duty to *preserve* the former, as to *interr* the latter.

And the due resentment of this true, yea, important duty, engageth me to present you with a *glimpse* of those excellent endowments and performances, that richly adorned the *soul* and *conversation* of this famous and worthy Servant of Christ, Doctor *Lazarus Seaman*. Of these, in some respects, I am as fit as most to speak, because of my intimate acquaintance with him; though in other regards, I may possibly be deemed the unfittest of any, because the known affection that was between us, may seem to make me partial (which yet I

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shall not be) in commending him above his worth and desert. This man of God, as he seemed to some to resemble that great Prophet *Elijah* in his *life-time*, who was an *austere man*, and *subject to passions* (for else he had not been a man, and natural sweetness never saved; nor did its defect ever damn any Saint :) so did he truly resemble him in his *departure*, he having in his ascent let fall his *Mantle*; (Oh that some *Elisha* might take it up, and succeed him with a *double portion of his Spirit*!) his *Mantle*, I say, (that, I mean, of his sweet memorial) he hath let fall among us, and that so richly *perfumed*, that it must a little, though but a little while perfume the Pulpit where now I stand, and the place where now I Preach. I shall therefore view and present the excellent endowments, and great worth of this deceased Servant of Christ, as they are considerable in fundry of those his Capacities, in which (while living and dying) he was concerned. And,

First, I shall consider him as concerned in the *Theological School*. And here I am not a little afraid to enter into so large a field, lest I should therein lose both my self and you; and indeed so I should, if I design'd to expatiate upon the whole field of his Scholastical worth, (a task to me impossible) and not rather to walk in the known and beaten path of his ordinarily-understood abilities. He was a Person of a *most deep, piercing*, and eagle-ey'd Judgment in all points of Controversal Divinity. He had few Equals, if any Superiors, in ability to decide and determine a dark and doubtful Controversie. He could state a Theological question with admirable clearness and acuteness, and knew how in a Controversie to cleave (as we say) an hair. Nor was he less able to defend than to finde out the truth :
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He was (I had almost said) an invincible Disputant; his Conquests were as many as were his Contentions with any adversaries of the truth; and so conspicuous were his abilities herein, that he sometimes disheartned Opposers in their very entrance into the lists of Disputation with him. As a taste hereof, I shall present you with this instance.

There was a Noble Family, the Governess whereof, a Right Honorable Lady, being often solicited by some Romish Priests to embrace their false Religion, It was thought fit that before there should be a consent to such a Solicitation, some Learned Protestant Divine should be desired to Dispute some points of Popish Controversies with the Romish Priests, in the presence of the Lord and Lady, for their further satisfaction in Religion. A Friend of the Lady advised her to make choice of Mr. *Seaman* (for this agitation was long before he proceeded Doctor), who undertakes the conflict with the Priests. The meeting for Disputation being agreed upon, Mr. *Seaman*, and two Popish Priests (the ablest that could be found) came to the Nobleman's House, where being met, Mr. *Seaman* (too soon discovering his Learning and Abilities) having used all the means imaginable to engage them in a Disputation, first by stating the Question, the wary Seducers who (like the first of their Order that made his onset upon the *Woman*) delight only to go over *where the hedge is lowest*; or like the *Philistims*, to fight when there are no *swords in Israel*; these Priests (I say) perceiving the great abilities of their Antagonist, and conscious either of their own, or of the weakness of their Cause, or (as 'tis most probable) of both; after all endeavours and provocations that in Civility

A Funeral Sermon.

could be used, declined the question, (which was about *Transubstantiation*) and would never be brought so much as to the stating of it, much less to endure the shock of an Argument, but shamefully quitted the field, and durst never either give or take the stroke of a formed Syllogism. They who were Popishly inclined, hereupon stood amazed to see the Cowardliness of their Champions, and ever after ('tis thought) grew cooler in their affections to Popery, till at length they grew hot (as still they are) against it.

Did I desire to enlarge upon this head of Doctor *Seaman's* abilities in Polemical Divinity, I might instance in that his Learned Performance, the Divinity-Act, which he kept in the University of *Cambridge*, when he proceeded Doctor. This Degree he took by performing his Exercises appointed by the Statutes of the University, (the obtaining that Degree by the favour of Majesty, the fountain of Honour, being termed by Bishop *Brownrig*, the *English* wonder for Wit and Learning, rather the receiving a kind of *dubbing* or *Knighthood*, than a taking the Degree of a Doctor of Divinity, though I interpose not my thoughts in the least herein, as not knowing the important Reasons that have induced all men to this manner of proceeding.) And so Learnedly did he defend his Position that was the subject of Disputation in that Act, that he repelled all the Arguments brought against it with great strength and dexterity in his answers. And by occasion of my mentioning that his Divinity-Act, I shall only signify, That the design of his Position which therein he maintained, was to assert the Providence of God in disposing of Political Governments; a Point till that time little studied,
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and not so well understood, though since that time several have received light therein *from this burning and shining light.*

2. I shall a while consider this worthy man, as concerned in his *Pastoral Employment* and capacity. And here,

First, I present him to you as a most excellent and profound *Casnist*. And indeed his great Skill in Casuistical Divinity, was by some esteemed the Master-piece of his Learning; and I knew none more eminent therein, than was Doctor *Seaman*, in regard whereof our loss of such an useful man is much to be lamented; for one of the greatest defects of Theological Writers, is commonly thought to be that of Casuists; though the usefulness of Casuistical Divines be as great as their rarity, both for directing and easing of Conscience, a thing little regarded in these dayes of *Latitudinarianism*, (O uncouth, and till of late unheard-of word! (how it sounds!) horrid to the ears of (Pious) *Grammarians*, giving too much ease to *Practice*, but too little to *Pronunciation*). And I much doubt, (or rather doubt not at all) whether any Divine in *London* was so much sought unto, for resolving of difficult cases, as was Doctor *Seaman*; who for his abilities herein was famous to my knowledg above thirty years ago, and since that time, how great proficiency a person of *his* parts and industry might and did make in that noble Piece of Theology (for the tallest in that part of Learning, may grow taller) any may easily conceive, and none I am confident so happily understood, as you that enjoy'd the benefit of his constant Preaching.

Secondly. Further, as to his *Pastoral Office*, he was a Person most able and dextrous in the *expounding* of
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Scripture; one that could as well reach and fathom the difficult places thereof as any I ever heard, either in a *Pulpit* or private *discourse*: He was an *Interpreter* (I may truly say) *One of a thousand*, and one that could give the mind of the holy Ghost with much clearness and perspicuity. Of this you that are now my mournful, and of late his delighted Hearers, can give (as sundry of you of late have given me) the best and most satisfactory account, being so experimentally acquainted with the Truth I now utter; which I the rather believe, because in the mentioning thereof, I move so much sorrow, which I see vents it self by your weeping-eyes. Nor can I blame your sorrows: For to lose such an enlightning Doctor, is (as 'twas once said of the loss of *Chrysostom*) *to part with the Sun out of the Firmament*. Methinks I hear you answering to *Philip's* question, and in the Eunuch's words, *Acts 8.31. How can we understand, unless some man should guide us?* To lose such a Doctor is to lose, if not your sight, yet your Seer; the Lord preserve and increase the former, and restore the latter in a Succession. Doctor *Seamans* Sermons were not like some Buildings, especially of old, that have small and ill-contrived Lights, his Doctrinal Light being the great beauty of his Sermons, though in those excellent structures there was care enough taken for the Chimney too, I mean, to give the warmth of Application also: How easie did he render the most difficult Scriptures, so breaking the hardest shell of the *Letter*, that with greatest pleasure you might tast the sweetness of the Kernel in the *sense*.

Thirdly, As a *Pastor* he was a most *Orthodox* Divine and *sound in the faith*. And I look upon this as his high Commendation, in the capacity of a Minister. And this his excellent discourses of Justification, Faith, and the
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Covenant of Grace, which were the subjects of his dying Labours, here in this place, eminently declare and testify. And 'tis my earnest Request, if there be any of you that have had the ability of taking those Discourses from him so exactly, that the publication of them will not be too injurious to the Doctors accurateness, That you would gratifie the World with such a blessing. And by so much the greater was his commendableness for Orthodoxy, by how much the more Heterodoxy in these dayes abounds, as if we were fallen at once into the sinks of Time and Heresie. What a company of *uncatechized Upstarts* do we now behold, venting as confidently their heretical Notions in opposition to our famous English Divines, as if *Jewel, Whitaker, Davenant, Downam, Renolds, Abbot, Vssher, &c.* were by them to be degraded to School-boyes, and to sit at their feet to reap the blessing of their heads: yea, as if to the Doctrine of the Church of England, *subversion* had been intended when *subscription* was performed; nay, as if Scripture it self were to be Hector'd down by their *malapert and saucy ignorance*. Nor do I with so much (holy I hope) indignation mention this young *brood of Theologues* to express the great disparity between their and Doctor *Seaman's* Scholastical Abilities, (Oh what poor shrubs are these to this (till death fell'd him) lofty Cedar!) as to congratulate the happiness of this age, in enjoying the excellent Labours (those poyson-expelling Antidotes) of Mr. *Polhill* and *Antisozzo*, (the Antagonist to the latter of which worthy pair of Writers, I must needs commend, though not for his Learning, yet for his Prudence, who passeth over with a childish scoff instead of a scholastical Confutation, a Book that

that he is no more able rationally to answer, than to eat the paper of the whole impression. But for the present, I dismiss the Trifler, He may possibly be call'd for again hereafter in another way, if better Employment hinder not.

Fourthly, He was (as to his *Pastoral station*) a richly furnish'd Divine with all materials of *Didactical* and *Practical Divinity*; he was such a *Promptuary* of all provisions for the relief of Souls, as that I may truly say, he was a *Scribe instructed to the Kingdom of Heaven, like unto a man that is an householder, that bringeth out of his treasure things new and old.* I may justly say of him, That he was (as 'twas once said of another) an *Ocean of Theology.* And he had so thoroughly digested the whole body of Divinity, that he could upon all occasions discourse upon any Point without labour, and needed as little to be beholding to others for helping him to matter for his Sermons, as did any the most richly accomplished Preacher with whom I ever was (as yet) acquainted. He was one that could draw out of his richly stored Self, whatever was needful to draw forth to others. How unlike in this respect to those empty and unaccomplish'd Predicants, who Preach the Sermons of their Non-conforming Predecessors, upon which yet I should not have reflected, (though losers may have leave to speak) did they not also reproach our persons, when they Preach (to say no worse) our Sermons; they practising that in publick, which they deride when done in private, I mean, *repetition of Sermons.* And as our Doctor was so fully accomplish'd, in carrying about with him, or rather in being (a living) Body of Divinity; so was it his happiness, and as much his people's, that he did
both

both fluently, and yet rationally, deliver his notions, without the least impediti^on or hesitation; he being in this regard, *not only a Scribe instructed* for the Kingdom of Heaven, but one whose *tongue was the Pen of a ready writer.*

5. Once more: He was a person of great *stability and steadiness* in the truth; not a *reed shaken with the winde*, nor had he *menstruam fidem*, as *Tertul.* speaks, a Faith as changeable as the Moon. Neither Musick nor Furnace, Flatteries nor Threats, could entice or affright him from the truth: I am confident he valued one truth of Christ, above all the wealth of both the *Indies*; he was not a silken *Diotrephe*s, that would debauch his Conscience for a Preferment. In all times, Doctor *seaman* contended for the same Verities which will always be the same, let times and interest be never so changeable.

Thirdly, Let us view this excellent person, as in *the capacity of a Christian*, or, as concerned in the general practice of Christianity: And so, First, I ever observed in him a *great contentation* with his estate, and the allotments of Providence. He was not a *μωλιχιστος*, as *Jude* speaks, *v. 16*, one that ever I heard exp^ress any complaint against the lot laid out for him by Providence. He was better pleas'd in being a *real Pastor* to *one*, than a *nominal Pastor* to a *thousand* Congregations; and was well pleas'd in living (as that worthy Woman said) among *his own People*; he was always eminent as in observation of, so in submission to all publick Providences. As he Asserted Providential disposal in the School, in his Disputation, so in his Practice and Conversation.

Secondly, He was deeply and *tenderly sensible* of the state of the Church of Christ; He was ever very inquisitive how it fared with the people of God in foreign parts; and this not out of *Athenian* curiosity, but out of a publick spirit of Christianity; and ever had he suitable affections to the Churches condition, prosperous or adverse. And he was as near to *Germany, France, yea, to America*, in his sympathy and resentments, as he was distant in place.

Thirdly, He was *eminently open-hearted and banded too*, to the especially Pious Poor; he did *Consulere tam modestiæ, quam inopiæ*, and would regard the modesty of a poor man, that could not be clamorous. Of this I have been an observer, both as to his readiness to relieve Ministers, and private Christians; he was *ready to every good work*; A *seasonable Grace* to the present distresses of many eminent at once for Piety and Poverty also. This good man (as a cloud in *Solomon's* expression) emptied himself not only by showres of Doctrine, but of Charity also. And there are few, I am confident, but going to him upon the occasion of receiving relief, had their wants and expectations answered, to his ability.

Fourthly, He was industrious and indefatigable in his *Calling*. This commends him as Scholar and Christian also. Rarely did this studious Doctor allow himself any diverting recreation: The precious jewel of Time, how did he esteem it! he would not lose the very filings thereof. This I mention, that he may herein be a pattern; we are fallen into times of as much Sensuality in practice, as of Hereticalness in judgment. Between the Play-houses, and the Coffee-houses, the Tavern, and other places of sensual delights, people

ple lose that time which can never be regained. Some are noted to make the time of their Mornings-draughts to last from seven or eight, to one or two in the Afternoon; that add (as one speaks) feathers to the wings of *Time*, and make it a study to send that going, which they cannot hinder from going. Though it be possible, not to lose time; yet 'tis impossible to hold and detain it, *Potes non perdere, non potes tenere*. The Prodigals of time should set this frugal improver of it before them, when they are prone to this foolish expensiveness.

Fifthly, Great and admirable was his *prudence* in his Speech and Behaviour; He was one that knew to whom he spake, when to speak, and how much to speak; one that knew how to benefit others, and yet not to insult himself by speaking. Though I know that *practical Prudence* to guide us in the course of our life, be a different gift from, and perhaps not often joyned with speculative and intellectual knowledg (it being grown to a Proverb, that *the greatest Scholars are not always the wisest men*); yet *both* these Ornaments did eminently meet in this our Doctor; His wisdom made not only his own face to shine, but by example and counsel he reflected much of the lustre of it upon others. And I much question whether any person in *London* (Minister or private Christian) was more frequently desired to give advice and counsel in affairs of difficulty, than was Doctor *seaman*. His prudential reservedness, was indeed by some accounted excessive severity and morosity (the more was I engaged to him for his free and frequent discourses with me). And yet notwithstanding this natural, if we may call it severity; sometimes he knew how to

be very chearful, though in a grave and in a Christian way. The last time he was at my House (where (pardon great affection in making a small digression) he was received by a now blessed Saint, with great joy and thankfulness, who yet more rejoiced to sit at his feet, than to have him sit at her Table, and is now nearer to him, than she is to my self.) At that time (I say) he was pleas'd to allow himself that innocent chearfulness and freeness of Carriage and Expression, as shewed us only how well it became him then to do so: And these would have been expressed by him oftner, had he not been hindered either by study or constitution.

6. Lastly, I shall view him in his deportment in his last *great affliction* by that Pain and Sickness, of which he dyed. His Patience in the time of his Sickness was great even to admiration and astonishment; when Pains strove for victory, Patience clearly won it; in all his torments he seldom groaned under them, but he never grumbled against him that sent them. This our *Lazarus* laid open his sores before God, and often complained *to* him; yet he never complained *of* him. In the midst of his tortures, he admired free Grace, Justification by Faith, and advanced that God that seemed so much to depress him; considering his natural temper, his patience and his submission to God in his Afflictions, were incomparable and imitable. I never admired his Scholarship so much as I did his Patience, the Lesson in which he grew so perfect in the School of Affliction: His Preaching and Patience put me in mind of what *St. Austin* speaks concerning Christ, *When he Preached, he Preached as a Shepherd, but when he was silent, he*
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was silent as a sheep. Sive docebat, &c. He that spake here in this Pulpit as your Shepherd, was as silent as a sheep, when in his Chamber he lay under his Affliction; he never made any signs of discontent. When God took away the use of his Tongue, his silence was not more from impotency of speaking, than from the Grace of submission; he puts me in mind of that Martyr, who going to the fire, said, *Lord I will stoop, and thou shalt strike; I will bow, and thou shalt beat, since my Soul is saved from eternal heats.* I conclude from all I have said of him:

First, Let all lament this publick loss; *England* lament the loss of so great an Instrument of Gods glory; *Cambridge* lament your loss of so great a Scholar; *London* lament your loss of so great a Divine; you his People lament the loss of so faithful a Pastor: I am sure his Family must lament the loss of such a Father and Master; and without hypocrisie, I put my self into the number of these Mourners, who have parted with so dear and faithful a friend. Let us all mourn, and know and say, That a great man, a Prince in Learning and excellent Parts, is slain (do you not know it?) in this our *Israel*.

Secondly, Imitate him in his Graces; (in his gifts I do not expect it, I know you cannot) especially imitate him in his great Patience; and remember that counsel of the Apostle, *James 5. 10.* which I shall give you but with a small variation, *Take, my brethren, this Prophet who hath spoken in the name of the Lord, for an example of suffering affliction, and of patience.*

Thirdly, Remember his heavenly Doctrines, and feed and live upon them. The Flowers of Learned Authors which he fed upon in his Studies, he gave you.

A funeral Sermon.

you not in kind; those I desire you not therefore to take from him; but the nourishing milk he gave you of Holy Doctrine, into which he turned those flowers taken from his Authors; take it in, and retain it for your spiritual nourishment; and remember he did not only give you the Texts of his Sermons, but the large Comment; and the Exemplification of them in an heavenly imitable conversation.

Fourthly and lastly, This is all I will say, (Tis in reference unto *Succession*.) If you know of any that he did commend to you for a Successor, let him be eminently in your thoughts for your acceptance; or if you know of any that you are confident he would have approved of, had he known him; let your approbation be agreeable to what you judge by his judgment and practice would have been his.

I say no more, but the Lord grant when you come to consider of that affair, you may be *unanimous*, and that you may have no contention; but who shall shew most love to Christ, to Souls, to one another; and to the memory of your late worthy Pastor.

F I N I S.

E R R A T A.

Pag. 3. l. 5. read *supping*; p. 7. l. 5. dele *satis* the *Apostle*; p. 7. l. 14. i. *Almshouse*; p. 12. l. 14. i. 5; p. 16. l. 13. i. *profano*; p. 43. l. 6. i. *substantum*.

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FINIS.

ERRATA.

PAG. 5. l. 5. read *suppling*, p. 7. l. 5. dele *ſcrib* the *Apoſtle*, p. 7. l. 14. r. *ſincere*, p. 12. l. 14. r. 5, p. 16. l. 13. r. *profana*, p. 43. l. 6. r. *ſtudium*.